

Adrian, Michigan, has a female "walkist" of the name of Gertrude Mann. She walked twenty-five miles in six hours and a half proving that she is rather more of a Man than Weston.

Original Essays.

For the Religio-Philosophical Journal.
Organization, Mediums, etc.
BY M. J. WILCOXSON.

DEAR JOURNAL.—My attention has been called to a clause in Brother Powell's letter, of JOURNAL, Jan. 9th "The East is a good mill to grind the Lecturer into dust. Here, mediums and speakers, with very few exceptions, as far as my experience goes, are martyred unnecessarily by Spiritualistic Organizations." This is hard testimony, but nevertheless true. Bro. Powell will find it applies in some parts of the West, and outside of "organizations" as well. Who will issue a clear, concise, and unbiased work upon the East-Martyrdom? It has always been the fashion since mediums have been sought for, in view of their rare gift, to report every failure, every deception, every fable of character or appearance, with the least of a war bulletin, and the rest of a Grandy. Such articles were, for a time, hurried in hot haste into even Spiritualistic periodicals, but at last they grew wiser, and found they were leaving out of their hands in many cases; from that, some of our editors tenderly and justly protested against it, for they saw it was often prompted by envy or downright malice, and where this was not apparent, as often by sheer ignorance. Some have seen and deplored this cruel, destructive policy waged against these sensitive harp of bells,—but hundreds of the "chosen" have gone down silently, and their forms are now crumbling in "dust;" how they prayed that the noise of the grinding would cease, and that from their "dust" should spring up fragrant flowers of peace and justice! It is left to those who have seen them in Gethsemane, seen them sinking beneath the heavy cross of human hate and jealousy, seen them smile forgiveness in their death-struggle, too, in their own lives, the heartless hate, the treachery and lust of rule,—then the blade lifted to strike home to the heart of youth and innocence, to write the "ower true tale," the stern protest against this hydra serpent in our rank. Shudder, the fool-mouthed monster that latches all iniquities, must some day be confronted. Woe be unto us, when we refuse to meet the wolves in our flock, and strip them of their stolen garb. And woe be upon us, when Spiritualistic organizations, with all their boasting of "protection," are allowed to grind mediums into dust, in addition to other countless woes!

"Why should not dishonest, extortionate, and defaulting societies and officers be held answerable for their lack of duty? One abuse, for instance, has become a glaring one, and deserves the most summary treatment; for it is not only an abuse to the medium, but a repudiation virtually of our principles. It is a stab at the heart of our cause, enforcing as it does a pure integrity, a loftier exhibition of justice than we have attained to before. And this abuse is a miserably loose and irresponsible practice in business matters.

A Speaker must always be up to time and conditions; but A. L. or C. may fall in almost every grand essential; may fail to announce properly; may fail in pleasant, comfortable arrangements; may fail in the music; may get a snappish, lawless, insolent or dishonest door-keeper; may change your appointment at caprice, and sometimes gravely interfere with your list of arrangements,—indeed, may call you a long, expensive journey out of your life, and then, because had management on their part, or some whim of "expediency," got the mastery, coolly inform you, "school is out." It is no inferior lecturers that are subject to this injustice, but the best as well! Here is the speaker's time, talent, and pocket drawn upon by Mr. Non-responsible, and where is the redress? Then, there is another way of sweating speakers,—promise well, and at the end of the service, cut them down by bad management, or give them Mr. Non-responsible's note of "promise to pay"—in gas!

O, but say, Mrs. Speaker, "You should not make merchandise of your gifts,—this may be a just punishment for your taking money." What a good argument for the defaulting party! Let us turn it the other way, and see how long you will defend it! Go, try it on, as some did in their early development, and know what it is to be an apostle, homeless, or treated to cold charity, and followed all the waking moments of your life by an excited crowd, that grow hungry for more with every fresh bite of the manna! Go, take to-day, smiles and blessings, downy bed and angel kindness; to-morrow, frowns, impertinence, impudence or something worse and warm thy shivering, chilled, and lacerated being in some stinky attic where the shingles flap for money! Our Palestine to-day is rich in golden wealth—it is not a shame that the necessity of eighteen hundred years ago, should even be chosen as an argument by pensive minds, here, on this broad, free and fertile continent! O, but upon this miserable apology for dishonesty and inhumanity! And let us "cry aloud and spare not," till our principles of even-handed justice are laid in solid security where all may know the pure gold from the base alloy. And if mediums are not properly cared for, if they are ground to dust by any base, exacting or destroying process, the more shame to you, O, keepers of the temple, inasmuch as that you essay to make your organization "a protection," a thousand times, shame upon your imbecility or selfishness, when there is no protection to the devoted worker!

All societies want speakers that will "draw well," and are most happy to accept any gratuitous services which replenish the empty exchequer; but suppose the medium's incapacity is low, does the society assume the responsibility? Very seldom indeed! The poor, overworked servant may fly to some city of refuge, and save once more a mutilated life, provided she can get there with the little she has left. It is a notorious fact, that in large cities where is the most display of numbers and aristocracy in

the Spiritual ranks, there is no comfortable provision for mediums, as a purely fraternal and benevolent act, or even as an act of duty. We have blown our trumpet of reform all through the land long enough now, to give something better than empty sound. But the most diabolical sin that our order has to answer for, as professed reformers, is the murderous inhumanity which has followed mediums sinking under the pressure of overwork, diseased magnetism, and contending influences of all kinds. In many cases, as I learn, serious heart-disease has been induced by such constant antagonism with the powers of earth; and I know two of the most painful cases on record, in which the positive and protracted abuse of those loud-mouthed professors, with which our ranks are afflicted, drove the curious, slanderous blade deep to the dying heart of the pure and innocent—the long obedient and unselfish victims whose forms now sleep in dust! The same old inquisitorial spirit which cursed the years of early martyrdom, has dared to intrude its serpent windings round our altar, and leave its slime in holy places; while it has stung to madness of the brain,—with its unrepentant tongue, the lives of "chosen" mediums and helpless children! Observe—has doubtless been offered the product of this crime than of any other immediate cause. A sensitive soul, once the target of these miserable butters, these unprincipled proachers and slanderers, has no door of escape, till this butchery is arrested. As long as Spiritualistic organizations quietly consent to the branding of these bloody knives over the heads of mediums, and in their faces, we shall reap its bitter fruits! While men and women are allowed to go unrebuked into every place of high position, and unbottle their miserable spleen, regardless of results, regardless of our pure and loving philosophy, regardless of the peace of individuals and families, it will be impossible to save a certain class of sensitive from this obsession! It is the spirit of old hypocrisy crying for the blood of every Jesus! It has been said that "a separation should come," by which true Spiritualists should stand forth free from guile, and in their own daily vindication of our saving principles. God speed the hour when sugar-coated "expediency" (another name for treachery), and brazen deflection, are awed into silence by our spartan courage in the cause of right!

We hold too, that the first step in reform demands integrity, and no society can be harmonious and successful without it. It is the magnet which draws to itself the trust and credit of a society, and around it centres the otherwise scattered forces, daily increasing the magnitude and stability of the work—and thus, it is the great key to success.

In the above remarks, we have not forgotten the honorable exceptions, where societies have risen to a practical exhibition of their declarations; nor the many noble, unselfish souls, who have sheltered the modern apostles and poured oil upon their wounded lives! Their names are written in Heaven.

For the Religio-Philosophical Journal.
The Crime Approaching.
BY D. P. RAYNER, M. D.

"Natural vigilance is the price of safety."

Never in the world's history were these words more appropriate,—never a time when vigilance and action were more necessary than the present.

And why is it so? What signs in the religious, political or literary heavens to alarm those who have a knowledge of immortality,—of the World of Life beyond,—to whom, like Jacob of old, the ladder of God has been shown on which the angels of God were ascending and descending?

We will reverse their order and see first what the literary world are doing to call for vigilance.

Look at any of the so-called literary publications, and you will find a determined and combined effort manifested to degrade and disgrace Spiritualism and mediums by the lowest innuendoes, the grossest misrepresentations, the most unqualified and gratuitous misstatements; and, oftentimes, appeals to the lowest prejudices and passions of the stupidly ignorant and wickedly bigoted, in order to arouse in them the warring spirit of hatred and persecution, are heaped out to their readers.

This alone and of itself, we could attribute to the ignorance or perverted tastes of the caterers for public opinion, did we not know that other influences and powers are combined with them, if possible, to compass the ruin and effect the overthrow of Spiritualism and Spiritualists throughout the country.

Of the so-called religious world, it has in all ages been the oppressor of every progressive and liberal idea, and the persecutor of all who dared advance them. Arrayed in self-assumed robes of sanctity, each church, claiming to be the expounder of the true faith, has ever been ready to "build the sepulchres of the prophets," whom their fathers (in the church) had slain, and who to persecute and slay all who dared to prophesy to them.

With this state of things, it is not strange that their fomented hate should manifest itself against all inter-communion with the angel-world, so long as they cannot chain the angels to the narrow limits of their selfish and blinding creeds; and still farther, so long as the angels will persist in exposing the fallacy of "the traditions of the elders and the doctrines of men," by giving mankind faith in the boundless future through a knowledge of immortality and the glorious principles of eternal progression.

Linked with priestcraft all down the dim outlines of the misty past, and joined hand and hand, is the grim spectre of doctor craft, which have secretly smiled at each other, while by the assumption of superior wisdom and knowledge, they have hoodwinked the multitude and kept them in ignorance of the laws of their being, both physical and spiritual.

And now that the voices of our loved ones are borne to us across the river from the beautiful

Summer Land, telling us of the fadeless glories of that land, and assuring us that the golden gate will be opened by the Angel of Death for us to enter in and share those glories with them when we shall depart this life, and when, too, the Angel World are moving through their mediums to instruct and elevate the race from the superstition and ignorance of the past, and to heal them bodily and spiritually, it is not to be wondered at that these two dark shadows are afraid of the flood-light of truth that is shining upon the world, and should seek to blind the people to its rays and seek to fence it out.

But what politically?

It is not strange that the base tricksters who control the political machinery should truckle to these two powers to secure their ends. Notice strange that the current literature should bend to suit the perverse tastes and depraved appetites of these combined powers, and still less strange that political journals should take the cue from the leading political gamesters and shamelessly call, as did the New York World and Tribune, during the Mummer trial, for these things to be put down, whether true or false.

It is in this combined attempt to persecute our mediums—to shut out the light of the Spirit-World—to persecute, prosecute and ostracize—indict as jugglers, impostors and swindlers (think of that in the nineteenth century!) that makes vigilance and action necessary.

Read the following compend of a law of Pennsylvania, passed at the last session of its Legislature, and see to what diabolical means this combination are resorting, to prevent the Angel World through their mediums from healing the sick. Ohio has one already in operation, more general, and if possible still more odious.

[From the Erie Republican, May 15th.]

AFTER THE CRACK.

The last Legislature passed a bill regulating the practice of medicine in this country. The law also embraces the counties of York, Lancaster, Chester, York, Adams, Berks, Bucks, Northampton, Lehigh, and Armstrong, and Indiana. It provides that after the first day of June, 1870, it shall be unlawful for any person to commence or continue the practice of medicine or surgery in the counties named, who has not graduated with the degree of Doctor of Medicine, from a college from which a charter of medical diploma, or other institution authorized to grant diplomas. It is made a misdemeanor for any person to practice medicine or surgery, or prescribe for any sick person, or perform any operation for fee or reward in violation of this act, and upon conviction in any court of competent jurisdiction, it imposes a fine of not less than one hundred nor more than five hundred dollars, at the discretion of the court, one-half of which fine goes to the informer, and the other half to the county in which such fine shall be enforced. It further provides that any person who shall attempt to practice medicine or surgery by opening a transient office in any of the counties named, or who shall by mail or other form of written or printed advertisement, assign such transient office, or other place to meet persons seeking medical or surgical advice or prescription shall before being allowed to practice as physician, appear before a clerk of the court of the proper county, and shall furnish satisfactory evidence that the provisions of this act have been complied with, and shall in addition take out a license for the use of the proper county of two hundred dollars. This provision does not apply to druggists or dentists, nor to physicians commanding practice in any of the said counties with the intention of residing permanently therein. This act does not apply to persons who have been eight years in continuous regular practice, although they have not graduated at a chartered medical college, or other institution authorized to grant medical or surgical diplomas.

In another article, I propose to give some of the prominent features of a trial in the adjoining county of Chataque, N. Y., in which a charge of fraud was set up against clairvoyance and its results.

Federal Hill, Erie, Pa., July 15th 1869.

For the Religio-Philosophical Journal.

FAITH.

Somnambulism—Clear-mindedness—Positive and Negative Forces—All Persons—Can Become Mediums.

BY WM. H. FAHNSDORF.

The first question that naturally presents itself to the enquiring mind is—What is faith? The accepted meaning is: That faith is a belief or confidence in some creed, doctrine, or person, whether right or wrong, good, bad or indifferent—and as that faith is much or little, so will be the adherence to the one or the other—and as faith plays an important, as well as a pervasive part in the world, it will be good or evil as the doctrines are true or otherwise.

If false doctrines are taught: in any science, the result will be a perversion of its principles, a prostitution of its uses, and a retardation of the benefits it was destined to confer. We have unfortunately, too many examples of the truth of these facts, and we can scarcely name a science that has not been so perverted, so prostituted, and so retarded in its progress. Astronomy, geology, chemistry, botany, and many of the other sciences, have had their abuses and their triumphs. It is, therefore, not to be wondered at, if those of a later day should meet with the same fate. The sciences that are now meeting with the most opposition, and suffering the most unfortunate perversion, is that of somnambulism, which, under the title of mesmerism, animal magnetism, psychology, pathetism and neurology, is badly misunderstood, and most unfortunately misrepresented. All professors of the present day, who speak, write or lecture upon mesmerism, animal magnetism, psychology, etc., state that the above named conditions are dissimilar, yet are said to be caused by the same field, called animal magnetism; that the field has an existence in animals, consequently in man, and there being more of it in some persons than in others, it is supposed to have positive and negative qualities, and where there is a superabundance, it is said to be positive, and when too little, it is negative. Those who are supposed to have too large a quantity, are considered capable of imparting it to others who have less, and that by doing so, it is supposed to produce one or the other of the foregoing conditions.

The whole theory as above stated, I am constrained to say, is as absurd as it is truly false, and the idea that by imparting a superabundance that is possessed by one, to another, who has less, could not possibly do anything but equalize both, or, by giving the negative one too much, make the positive one negative, thus simply reversing the condition of both, without any change in their capabilities, if even there was magnetism of any kind in the case.

The simple truth is, that the above conditions are varieties of the same state, and are respectively affected in accordance with the amount of knowledge possessed by the operators, and the belief operators are able to instill into the minds of their subjects. It is a notorious fact that the faith or the belief in a doctrine taught by operators to those who are ignorant of the facts, will influence the character of the phenomena so as to accord with his views, no matter what they may be, and if he can make them believe that he has the power to psychologize them and make them do as he wills, he can certainly do so, simply because the subjects believe that he can, and positively make no effort to resist, or to do what their judgment, if they exercised it at all, would satisfy them was not true,—but under the false impressions taught them, they will see black when white is presented, to them, hear discord instead of harmony, taste brim instead of water, and feel cold when it is warm.

It is true, we are governed by our faith or belief, in our most rational or waking moments, but we then are, according to our own judgment and will, and not by the caprice or will of another. It is as unjust as it is unnatural, to place any one in a false position, or to pervert faculties, which, when judiciously exercised, would add to our happiness instead of insuring our degradation.

A proper attention to this subject will soon convince any one that all the above conditions are varieties of somnambulism, and as subjects are taught in any of them—will be the phenomena exhibited by them. It therefore shows the necessity of observing a true knowledge of the condition, if we wish to take advantage of its phenomena, or be benefited by their use.

The phenomena and powers exhibited by persons while in a somnambulant state are remarkable, and consist of what I, for want of a better name, have called clear-mindedness. All the senses and faculties are possessed of this power and by a translation of them all can be used, even at a distance, as well as if the objects to be seen or heard were present, or within a natural seeing or hearing distance. They can also forget or remember what they please, and by a determined resolution, cast off contracted habits, cure diseases, or render any part of the body insensible to pain. Lastly, and by no means the least important feature of the condition, is its connection with spirit communion. I have often asserted, and reiterate here, that it is the foundation of spirit communion, and that it is impossible for spirits to control, or commune with any one, unless it be through some person who is either in a perfect or partial state of somnambulism, and but for this condition, Spiritualism would be a blank, the Bible unwritten of, and man himself, deprived of revelation, would have remained a savage.

All persons are susceptible of becoming mediums, and the prophets, reformers, and all other persons of any note, were especially so, and consequently capable of entering this condition, partially or otherwise, and it only requires that the condition should be thoroughly understood and practiced, to insure any desired number of mediums, and as much valuable information and happiness depends upon the proper exercise of these extraordinary powers, the community at large would do well to turn their attention to the facts; that independent of this condition, there can be no clair mindness to mediums, and consequently, no revelations, no proofs, no assurances that the spirit of man shall live beyond the grave.

For the Religio-Philosophical Journal.

CALIFORNIA.

Austin Kent, his Needs.

In the JOURNAL of June 9th, we find an article from our most respected and afflicted Brother Austin Kent, appealing to the philanthropic minds of the East, the West, the North and the South, wherever your valuable paper may find its way, for aid in his present situation.

The law in Sacramento to whom his appeal has reached, have freely contributed their mite, and sent it on its saving mission. We regret that his case had not been known before our lecture closed for the season, as we believe his appeal would have been liberally responded to.

Brother Jones, won't you again publish friend Kent's appeal, and will not the Banner of Light, and Messrs. Baker and Hull, copy? Let the call be responded to from a large portion of the eleven millions of Spiritualists in our land.

We know full well that the tracts and books of Old Theology offered our brother, can not sustain his aged and afflicted body, and we would that the Spiritualists would take from their pockets the small sum of one dollar, and send him; we promise a large interest from the never failing Treasury of Infinite God.

We have from time to time perused in the columns of the JOURNAL and Banner, the sermons of Henry W. Beecher, and we would ask him, if from his large abundance, he will not lend a helping hand to one, who for years was a co-laborer with him on the walls of Zion?

To be sure, Brother Kent's large soul bears the fetters of theology's confines, and now ranges through our Father's illimitable universe, and is surely marching on through affliction's valley, to the mount of Transfiguration. As his temporal must be sustained, and we ask if creeds and sectarian beliefs must stand in the way of God and angels, forbid! Spiritualists and liberal minds answer the call of your aged and afflicted brother, according to your means, that he go not to the grave, suffering for the bread that sustains the body. As the watching,—wailing spirit brings him daily food for his mind, so may they inspire us to send him food and

raiment for his body.

Fraternally yours,

M. L. SUGARMAN.

Sacramento, July 2nd, 1869.
[Brother Kent's address is Stockholm, N. Y.—We hope the good people will continue to remember him in his afflictions, ever bearing in mind that any assistance you may give him, will surely bring its appropriate reward, and instead of being the loser thereby, you will be the gainer.—Ed. JOURNAL.]

INDIANA.

Spiritual Society of Terre Haute.

Preamble and resolutions adopted by the first Spiritual Society of Terre Haute, Indiana, as reported by a committee appointed to consider what action was necessary, if any, in regard to certain published paragraphs bearing upon the proceedings of the Spiritual Convention recently held at Indianapolis.

PREAMBLE.

Whereas, We as believers and advocates of a doctrine which has become a power in the land, feeling that we have been made the target at which for years has been hurled the malicious and scurrilous attacks of our religious opponents, aided by such journals and sheets as are for public favor and applause; and knowing that we are protected in that part of the Constitution which guarantees to every citizen the right to a free exercise of his or her religious opinions, and in view of the earnest efforts on the part of those who are antagonistic to us as a religious body, to misrepresent and stigmatize us individually and collectively, instead of meeting us in open and manly discussion, we compel it time that we should cease to be disturbed in these inalienable rights, that none shall molest or make us afraid, and that the same respect shall be manifested towards us, as is to a universally acknowledged other religious bodies. Therefore be it resolved,

1st. That while we as Spiritualists congratulate ourselves that we are exempt from the rack, wheel and fag-pole, which characterized the persecutions of past ages, and that we live under a government which gives to each and every one the right to free exercise of their religious and political opinions, yet there is still evident the same feeling of animosity which formerly prevailed. Therefore, we urge all lovers of free thought and free speech to a persistent and determined labors to enforce the principles of civil and religious liberty.

2nd. That the low scurrilous misrepresentations, stigmas and burlesques, indulged in by the reporters of the Indianapolis *Banner*, *Mirror* and *Commercial*, who were admitted to seats upon the platform, were not warranted by the facts, were unworthy in spirit and unworthy the journalism of an enlightened and Christian community, and therefore, just and stern rebuke, not only from Spiritualists, but from every lover of equal rights, free thought and free speech through out the land, and that such journals as transfer these scurrilous paragraphs to their own columns knowingly commit a like injustice, and are clearly amenable to the same measures of rebuke.

3rd. That the neglect of these reporters to notice in the least the part taken in the business and discussions of the convention by our co-laborer in the field of reform, J. Madison Allen,—whether induced by some outside curious and malignant influence, or by some probably the cause, or otherwise, did that gentleman great injustice; and to characterize his lectures on that occasion as "bombastic and sophomoric," and to stigmatize him as a "first class lunatic," was unfair and outrageous, as all who were present well know. And as the attitude to the evil consequences which such misstatements and calumnies are calculated to produce detrimental to that individual's standing and usefulness in his chosen field of labor, we truly aver shall further resolve,

4th. That since Mr. Allen's advent amongst us, and during his lectures in Terre Haute (since May 1st), as the great and good day, his courses have been characterized by the most gentlemanly deportment, his learned and able lectures have given entire satisfaction, and have met our entire approval and cordial support. His subjects have been well chosen and ably discussed, always free from the slightest tinge of bombast or ostentation, and his language well adapted and arranged to the clear elucidation of the points taken, and unobjectionable and unoffending to the most fastidious and sensitive even of his opponents. That he has given their organization such entire proof of his ability to most successfully fill the place assigned him, that we truly and in as clearly recommended him to spiritualist associations who may need an earnest and able lecturer, after he has closed his labors in this place—an endorsement we deem entirely unnecessary to one so well and favorably known as Brother Allen, were it not for the injustice done him by the newspaper reporters who alluded to, and before dismissing these personal matters, we take the liberty to re-iterate.

5th. That though we doubt not that age would much rather not dwell upon this (thus far) the public eye, we know Mr. Allen is a man to be a gentle and unassuming lady, sincere in cause of right, devoted to his husband, a life companion and co-laborer, and worthy the esteem of all who have the pleasure of her acquaintance. And while this association does not deem it justly within its province to endorse any special mode for the wearing apparel of ladies, we nevertheless commend Mr. Allen's independence as worthy of example, in adopting such costume as she may consider conducive to her physical health and comfort, so long as it may be neat and becoming (as the so-called *Banner* drew undoubtedly to)—the Mrs. Grandies and Fashions' iron away to the country notwithstanding.

6th. That copies of this report be sent to the press of Terre Haute and Indianapolis for publication, and also to the *Banner of Light*, *Freight Age* and *Religio-Philosophical Journal*.

L. C. GRANTVILLE,

Chairman of Committee.

FERTILIZERS.

M. Jules Lavialere proposes that the vessels engaged in cod-fishing should, when not engaged, collect the seaweed which covers the ocean a little to the west of the Azores, and carry it to those islands, where it should be dried and pressed, and the mineral salts extracted, and then employed for fertilizing the soil. It is said that these floating meadows, which, according to Pliny, hold, cover a space seven times larger than all Germany, annually produce enough vegetable matter to manure 1,400,000 acres.

No man's spirits were ever hurt by doing his duty; on the contrary, one good action, one temptation resisted and overcome, one duty of desire or interest, partly for conscience sake, will prove a cordial for weak and low spirits, far beyond what either indulgence, or company can do for them.

It is reported that Wm. B. Astor proposes to complete the Washington Monument at his own expense.

THE DRY GOODS CURSE.

A writer (evidently a lady) in a late number of the *Ozeka Circular*, in alluding to the present mode of ladies' dressing, very appropriately styles it the "Dry Goods Curse." The facts embodied in the article we regard as preeminently worthy of the attention of every considerate person, and so aptly embody our convictions upon this theme, that we, with pleasure, make the following quotations:-

"I first liked the short dress for its obvious healthfulness, convenience and economy; afterwards for its looks; and now, will you allow me to say, I like it most of all for its moral effect upon the wearers. It changes women; it dignifies the social revolution; it increases domestic happiness; it is a step towards Eden."

"The long dresses worn at this day means falsehood - means fashion-slavery - means wretchedness and pain in the social relations of the sexes. See that fashionably dressed woman. What is she? A mass of dry goods and millinery! Her life is one of hypocrisy and concealment. Every fold and pucker of her crinoline. Are they just right? Oh lovely! Are they a little wrong? Alas! despair! She has thought dress till her mind is mostly back hair and her heart bonnet. What is the motive? She wants admiration. She wants to be pretty. She hopes to fascinate men. Good heavens! Is man a creature? It would seem so by the belt she throws out. Paint, powder and waterfall; hoop, hump and trait; no matter how unnatural or hideous the novelty, if it will only lure the eye and provoke pursuit. The plan, it must be owned, succeeds: men are bewitched by this 'poisonous as much as wine,' and directly or indirectly encourage it. The natural punishment follows. They pursue what they fancy incites an angel, and capture - a silk of cotton, imported hair, whalebone and figure."

ANNUAL MEETING-E. S. WHEELER.

The Spiritualists at Tomkins Co., New York, held their Fifth Annual Meeting the first Sunday in August, at M'Lenn's, as usual. E. S. Wheeler was the speaker of the occasion. A fine day favored a large assembly, and nearly two thousand were supposed to be upon the ground.- This, in a rural country, was indeed a large meeting. Mr. Wheeler remains at M'Lenn for a short time, and is engaged to speak at other points in the vicinity. Spiritualism is not the dominant power of that neighborhood.

"Infidels" abound and Spiritists multiply; mediums are numerous and the phenomena wonderful; the churches languish, but the region is famous for its care of the poor, for the integrity of the people, and for general intelligence.

Mr. Wheeler is doing a good work in the cause of Spiritualism, and we hope he will often give us a brief report of his doings.

WESTON, MO.

Brother Grosbeck informs us that a good test medium is very much needed at the above named place. He speaks favorably of the influence for good that is being exerted by the pamphlets of one Graves, a Baptist minister, who sacrifices all our communications to the work of evil spirits, or more particularly, to that cloven footed personage that is so well known by the various orthodox churches. Of course, those who have considered the whole phenomenon a humbug, will be induced to examine the same, when it is impressed upon their minds that such a distinguished personage as Haten is engaged in producing all these wonderful manifestations, and they will be led to inquire, if good spirits can not also communicate with this mundane sphere.

LOVE THESE SAYINGS.

"The *Christian Era* announces that the two young Negro girls- the aggregate of whose heads, arm, legs, etc. go to make up what is known as the double-headed girl, are intelligent and both profess to love the Savior."

This must be gratifying to the world at large, to know that two young Negro girls actually love the Savior. No doubt, if they been impressed upon their minds that if they are saved from endless torment, it must be through the instrumentality of Jesus Christ, consequently they are induced to love him, when, in fact, their ideas in reference to him are based upon what some bigoted minister of an orthodox church had told them.

GROVE MEETING AND PICNIC.

The spiritualists of Michigan are wide awake, and doing a great deal of good towards advancing the cause of the Harmonical Philosophy. A Grand Grove Meeting and Picnic, was held at Battle Creek, commencing on the 13th, and we have no doubt, it was a grand success. We shall give an account of it in due season. The citizens there made ample arrangements to entertain the friends of the cause who might be in attendance from adjoining counties and States free of charge.

DR. G. W. SWAN.

The above named eminent physician, first Allopathy, then Homoeopathy, now a disciple in the cause of Spiritualism, is performing remarkable cures "by the laying on of hands," as was promised by the great Healer, the gentle Nazarene, to all true believers. His rooms are at the Adams House in this City, where he will treat such patients as may call upon him.

REMEMBER THE PRINTER.

Newspaper publishers that succeed in building up a permanent and enduring weekly Journal ask no credit, but pay as they go along. To enable them to do so, subscribers must be prompt in their remittances. A word to the wise is sufficient.

NEW STORY.

As announced beforetime, we shall shortly commence the publication of a thrilling story from the pen of Dr. P. B. Randolph, of Boston, Mass. We shall need more particularly in regard to it in our next issue.

NOTE.

Spiritualists visiting Chicago, will find a pleasant home at 148, 4th Avenue, on the 5th side. Only \$50 minutes' walk from the Post Office.

FOR GOD'S NAME ALWAYS IN ATTENDANCE.

Multitudes have been attracted to the house, and among others the Chief and Deputy Chief of the tribe, and a faithful old braver. All the boarders have been frightened away and the woman who now occupies the house is anxious to get rid of her lease and leave the happier premises.

We tell the story substantially as we heard from the broker who originally let the house, and now proposes to sell the lease to the highest bidder. There is, no doubt, a knife at the bottom of all this noise, and if a resolute man should take the house and provide himself with a staff, of the kind the natives would doubtless be readily able to

Haunted houses have been current talk among the nervous and superstitious from time immemorial; but we never yet heard of a man, where there was thorough intelligence, vision, and courage, who was so easily terrified. To regard alid by the lore of the marvellous and mysterious, is the human mind.—Bacon Traveller.

Vol. 6, No. 11.

IMPORTANT TRUTHS.
A Book for Every Child.
BY MRS. E. P. MILLER, M. D.

This book is designed as a guide to parents and others in teaching children truths for the purpose of preventing the formation of evil habits which destroy health, happiness and life.

Parents would read it and give it to their children or impart to them its knowledge in its contents. Price small cents.

Address H. H. Jones, 125 South Clark street, Chicago.

Frontier Department

BY E. J. WILSON.

Our Second Tour in Wisconsin Continued.

The following texts were given in public at Reedsburg, Wisconsin:

NUMBER ONE.

Mr. Waiver, we see you in your sixteenth year, or rather we are told that in your sixteenth year, you rescue a young friend from drowning, this is positive. It is a boy. Thirteen years ago you were in financial trouble, caused by two parties. We then described one of them minutely, observing that he was a villain from head to foot. We got this from your sister, describing her carefully. "Do you know anything about what he has told you, Mr. Waiver?" asked several at the same time.

"Yes, it is correct, and as he has stated."

NUMBER TWO.

Read the character of one of the audience, very carefully. Fully identified.

NUMBER THREE.

Saw by a person, the spirits, the father and mother, describing them very carefully. Fully recognized.

NUMBER FOUR.

Read the character of Messrs. M.C. & W., calling attention comparatively to the sharp points in each. This created a good deal of amusement, and was fully identified by all that knew them, as well as by themselves. Heard the sister of Mr. W. say that she was present, but did not see her, Mr. D. stating, "I have lost a sister."

NUMBER FIVE.

With Dr. Daforth, saw a spirit, who said "I am Constan Mary, and passed away at fifteen." We then gave a full description of her. "I lost a cousin of the age and description given," said Mr. W., "and her name was Mary."

We then gave four prominent points or dates in his life, all of which he fully identified.

NUMBER SIX.

We heard a spirit say, "Julia is here; I am Julia." We said let the audience give no sign of recognition, and we will find the relative of this spirit in the audience. Soon we saw a light settle around the head of a lady, and in the light the face and name of Julia. We pointed out the lady, described the face, gave the name, all of which was identified by the lady.

NUMBER SEVEN.

Saw by Mr. A., a beautiful spirit boy, who came to him, put his hand on the knee of Mr. A., saying, "Papa, my papa."

We said, "Mr. A., this boy died very young, when a babe."

"Yes," said Mr. A., "I lost a little boy, six months old, some years ago."

NUMBER EIGHT.

Saw by Mr. Elenwood, the spirit of an officer of the army, a Second Lieutenant; entered the army as such; was promoted; died in the service; knew you well and is now often about you as a spirit. Fully identified.

NUMBER NINE.

We saw by this man, the spirit of an Indian and a white man, describing each carefully; the one speaks and the other conducts through this man, whose name is Marsh, and he is a medium, all of which proved correct.

Many other readings and tests were given in public, and identified.

The following were given in private and are good proofs of spirit-life.

NUMBER ONE.

On entering the house of Mr. Samuel Montrose, we saw by Mr. M., a spirit who said, "Bally Ann, I wish I was here with you. Did you ever know him?"

"No, I never knew any person by that name, and my name is not Bally Ann. There is, however, one by the name of Bally Ann in the house and we know a man by the name of Williams, but not I wish."

NUMBER TWO.

On entering the apartments of Mr. Enos Montrose, we were introduced to his family, one his adopted daughter. When we took her hand in ours, we said here is one who has fine mediumship, and may become a fine writing and seeing medium. It proved true, and she is a fine medium.

NUMBER THREE.

While at Mr. Young's, we saw by his wife, the spirit of her father, and entered into a minute description of his form and features, age and character. Mr. and Mrs. Young criticized the description sharply, differing with us in reference to the forehead, nose, chin and mouth. We reviewed the features, affirming our position, saying, if you have a photograph of him in the house, we can identify it. Mrs. Young then brought into the room, three albums, handing one to her husband and holding one out to us, unsupervised. "His photograph is not in this, give us the other," we said. We took it, opened it, and pointed out his photograph. They then yielded the point.

Thus are the spirits continually pushing the facts of another life upon us.

"They that believe on me, these signs shall follow them." Christians, what are the signs?

Spirits Shaking Hands. Keeping Her Promise.

In May, 1894, our dear friend and sister Charlotte B., of Toronto, C. W., took a severe cold, and being of a frail physical form, with strong pulmonary tendencies, she fell into a decline, and ultimately died of consumption. During her illness, she was frequently at our house, and we had frequent conversations upon the subject of death, the future and the powers of the soul in the other life. She was a good musical medium, and many a time we have heard the angelic discords sweet music through her mediumship. She continued failing and wasting away until September—then she gave up and laid down to die. We called on her one day, and when sitting by her side, she said to us, "All is over. I must die. My physician told me I can not live. But, my brother, I am not afraid. Death has no terror for me. I shall not sleep in the grave."

A little after this conversation, we took our leave, and meditated long upon life and its relation to future life.

About ten days subsequently, when standing at my desk writing a business letter, my old and tried friend, John Swain, came to me and said, "Our In-

dia friend Jim says we must have a circle to night at the house of Sister C. S., that the Indian medicine spirit will make medicine for our sister, the sick squaw, and has ordered our circle to meet at her house this evening at eight o'clock. Can you attend?"

"Yes," we replied, "we can, but had not time to notify other members of the circle, but would call on Miss S., and notify her."

"Very well," said Brother S., "then I will attend to the rest of the circle," and he left. We continued writing.

Soon after the departure of Brother S., we were again interrupted by one Dr. A., who said, "Friend Wilson, I have just left Sister C. Swain and your old spirit friend, Jim Black, the Seneca, has been with her, and said, 'Call the circle together this night, at her house, and the big spirit medium will make medicine for sick squaw, that will cure her.'"

"Who did Jim say must come?" we asked.

Dr. A. answered: "He said my squaw and her chief, big man and little squaw, and several others, members of the circle."

We then said to Dr. A., "Keep this to yourself, do not let any one outside of those named know anything of what is going on."

When night came, we were, in accordance with the order of the spirits, at our friend's house, and found the house full of people. We called a council of the spirits, when they determined who should remain in the circle and who not. As our memory serves us now, there were present in the room, Mr. and Mrs. John Swain, now living in Buffalo, N. Y., being the medium, Mr. and Mrs. J. B. Canfield, Richard Arnold and lady, Thomas Anderson, Thomas McClellan, Dr. Audick, Mr. Stewart, brother of the sick woman, E. J. Wilson and Mrs. Wilson, and one or two others. We were ordered to clear the room of all but those named, to set with the circle.

Said the spirit, "You will now take the sick woman and lay her on a sofa in the parlor, after which, you will place some distilled water on the table in an earthen pitcher; also a tumbler. You will then reduce the light, not put it out, and then form the circle around the table on which stands the water"—all of this was complied with. Then there came many loud and continued raps, with shaking of the table; then the tumbler began a rotary oscillating motion, frequently striking heavy raps upon the table. Then the pitcher was taken up off of the table, and tipped up over the tumbler until the glass was filled half full of water. The glass continued shaking and oscillating for ten or fifteen minutes in a violent manner, throwing some of the water out on to the table. Then the motion moderated down to a gentle rotary oscillating one, and all this without contact with human hands. Then came to the rim of the tumbler, small globules of light, some sparkling like the diamond, some blue, some white, others red and yellow. These continued to come and drop into the water in the tumbler. Sometimes we could hear a slight noise such as might be made by dropping a small spark of fire into the water. Soon there came a very strong but pleasant aroma, filling the whole room. This continued full twenty minutes. Then we were ordered to fill the room with light, which was done, and then we found in the glass, a little over a gill of liquid of the color of pale brandy and as heavy as castor oil, and of a sharp, pungent smell peculiar and undesirable, with a sharp biting taste like potash or other alkali.

The spirit then said, "Give six large six big drops at a time up and down, and when medicine goes, we come and make more." Our circle was then over.

Sister S. began taking the medicine as directed, and soon began to mend.

The reader will bear in mind that the Medical Faculty had given this woman up as incurable. She had been confined to her room, and had to be brought down by her friends to attend the circle. Ten days subsequently, we met her on the street in her carriage, and on changing hands with her, she exclaimed, "Brother, is it not wonderful—this spirit power, and what they have done for me?" But then her countenance changed, and in a sorrowful tone of voice, she said, "Do you know, brother, that my friends are opposed to my using this medicine," saying that they fear it is from the Devil.

Later, a portion of this medicine underwent a chemical analysis, and found to contain the common properties of water, after which, the friends of the lady withheld the medicine, refusing to let her take it. Then she began to fall rapidly, and soon was unable to be about.

Late in December, we called on her, and found her very low, lying rapidly, and then she told us under a marked excitement, "They declared that the medicine was the work of the Devil and then took it away."

We went to her mother and brother, demanding to know what had been done with the spirit medicine. The mother replied, "We have submitted the medicine to able doctors and to our minister, and we have concluded not to give anything to Charlotte that we do not know what it is made of, and to be frank with you, sir, we think the medicine was made by the Devil, and we are afraid that it will cost her her soul, and our minister thinks it will cost her the medicine."

Late in December, we made a tour through the West, expecting to be gone two or three months. The evening before we left, we called on our sick sister, and she promised us faithfully that if she passed away before our return, that she would come to us and let us know of the fact.

On the 20th of December, 1894, we left for Cincinnati, Chicago, and other Western cities, returning on the 27th of Feb., of 1895. Our first call was upon our sick sister, Charlotte Stewart. We found her alive, but not able to speak aloud or to raise her hand to her head, and only to speak in a whisper. She told us that the angels were with her continually and that she could hear them talk and see them. We asked her if she was afraid to go into the unknown land?

"No fear whatever, there is no death," she replied.

Again we asked her, "Do you remember your promise to us last December?"

Her countenance lighted up with celestial light, and then she said, pressing our hand, "I have not, and I shall keep my promise."

Continued next week.

Letter From M. S. Brown, M. D.

NATIONAL COLLEGE.

Mr. Editor:—Having looked over the plans and objects of the American Association of Spiritualists, I approve of them generally; but there is one very curious feature, the proposition to establish a National College, when it is well known that the Spiritualists themselves of our large cities, where they have large meetings and prosperous Lyceums, do not own a foot of land or a Hall,—but are

as poor as Christ when he said he had not where to lay his head; and, besides this, we have not an academy or other school or institution of learning of any note in the country. I am well aware that the strongest men in our ranks are engaged to carry forward this college movement, but there are loads that the strongest must fall to carry, and this seems one of them.

When we consider that this Society was a compromise, and does not represent the views of any of those persons who projected it, we may expect that it must be changed to meet the views of practical persons in our ranks; experience is the test of value, and the guide of reason, so far as it applies. I hope there will be a full delegation from the various States, and we shall learn their needs and co-operate with them to the advantage of all.

H. S. BROWN, M. D.

Milwaukee, Wisconsin.

NOTICE OF MEETINGS.

THE ASSOCIATION OF CHILDREN'S SPIRITUALISTS meets every Sunday at 10:15 a.m. at the residence of Mrs. J. M. Vandy, Progressive Lyceum, Milwaukee, Wisconsin.

ADAMS, MISS—Lectures every Sunday at 10:15 a.m. at the residence of Mrs. J. M. Vandy, Progressive Lyceum, Milwaukee, Wisconsin.

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